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ASHLAND, O., Oct. 19, 1887.

Horace Greeley on the Purchase of Alaska.

When Wm. H. Seward, then Secretary of State, negotiated with Russia for the purchase of Alaska, Horace Greeley, then editing the New York Tribune, opposed the transaction as unpolitic, claiming that Alaska was a barren waste of ice and snow, and of no value to the U. S. Shortly after the purchase was made, the government appointed a corps of engineers to explore the country and one of these was employed by Greeley to write a report of the country for publication in the Tribune. The report was furnished and handed to Greeley by the writer in person, who, having heard that the report would contradict his ideas of the country, paid the young man for his services, and without opening to read the report, pushed it into the waste basket.

Now what has this to do with anything relating to the matter that should appear in the EVANGELIST? Oh nothing! Only it reminds us of the fact that during the session of the Brethren Convention, a Conservative minister was busily engaged in taking notes, and everybody expected to see a report of the Convention in the Gospel Messenger. But the fact that it did not appear in the Messenger reminded us of the above circumstance.

E. L. Y.

The Accumulation of Doctrine.

As time numbers its silent cycles and the past is spread upon the pages of history, religious doctrine accumulates. When the white-winged messenger of the eternal Father held a vision of the future before Daniel, he prophesied that knowledge should be increased. Knowledge has accumulated until now, and the lore of ages is like a mighty sea, without a limit to its length, breadth and depth. Little by little it has been revealed to man until its volume has grown to immensity.

Religious doctrine also accumulates. When the fisherman of Galilee commenced to preach the glad tidings of Jesus to the people, the burden of their speech consisted of the simple truth that Jesus Christ is the Son of God. His mission in the world was anticipated by the Children of Israel through the knowledge contained in the prophecies of the Old Testament.

After the name of Christ was disseminated among the people as the Savior of men, the question arose, whether he was human or divine; whether a part of the God-head, or only a person

endowed with superior knowledge and power, and wholly carnal as other men are by nature. The defenders of the divinity of Christ declared that he was of the same substance or essence with the Father. The great council of Nice was called to establish this doctrine and from that time on the orthodox Christian has taught the doctrine contained in the sentence of God the Father, God the Son and God the Holy Ghost.

Before this council, differences arose and penitents were baptized by those who were held as heretics by the general church, and a new point of doctrine was made: those who were baptized by heretics should be rebaptized before being received into the fellowship of the church.

In anno 250, a man was thought to be dying, and he urgently demanded Christian baptism. No time could be lost in preparing lest he pass from life unto death. In this emergency, water was poured three times over him in the names of the Holy Trinity. He subsequently recovered and was a candidate for holy orders. By a little conniving he found three bishops who consented to ordain him bishop. His ordination was rejected by the bishops of the church, and thereafter it became a doctrine of the church that such as were received into fellowship by a compend in baptism, should be ineligible for holy orders.

After divisions took place in the Primitive church, the subject of the communion came into prominence, and it became a doctrine of the church to permit no one to take a seat at the table of the Lord who were not properly baptized by a legal administrator and in full fellowship in the church.

In this manner many of the doctrines of religious organizations now existing have been made, and if all were brought together, there would be a wonderful volume of doctrine, and a life-time would be required to acquire an intelligent knowledge of them.

Doctrine manufactories are shops for which there is little use. God certainly made all the doctrine that was essential for man's salvation when he inspired men to write the books of the New Testament. Obedience to the "least commandments" contained in the sermon on the mount, by Christ, makes men righteous. A certain degree of righteousness is necessary to be able to enter the kingdom, and a greater degree will make men great there. "Believe in God; believe also in me," are the first articles of the creed that Christ has spoken, and this belief carried out in its various bearings is the essential doctrine of Christianity. This belief implies obedience to the commandments, in its bearing, and it eliminates from the code of doctrine such questions as the substance and essence of Christ and the Holy Ghost, the extent and intensity of future punishment, and a thousand similar questions which make men no wiser, sweeter or better.

An Interesting Book.

I have lately read a book published by the Standard Publishing Company, Cincinnati, O., entitled, Orthodoxy in the Civil Courts, which is so full of in-

struction to those who believe that the Bible, and the Bible alone, is an all-sufficient creed for the church, that I feel to recommend it especially to all our ministers. It should be included in the list of books to be studied by the ministerial association after the Chatauqua plan, provided for by the Brethren Convention, of which Eld. Bashor is chairman. I would also suggest in this connection that the work of this association should begin at once.

E. L. Y.

Phrenology and the Conscience.

The inside, this week, contains a sermon by Rev. Finney, which presents some truth in a very forcible manner. It should be read and digested and utilized in practical life. Men need more conscientiousness and a greater exercise of the will in striving to do good. But the article assails Phrenology in a way that shows that he was not familiar with that system of mental philosophy. Phrenology recognizes a free will in man, and that by that power planted in him by God, he is competent to overcome evil, even though his organization, mentally, may be unbalanced or even bad.

As a science, Phrenology is in perfect accord with the Bible. It has been deduced from facts through observation and investigation, and it is, in a great degree, an uncovering of nature, and cannot conflict with revealed religion.

Phrenology teaches that the brain is the avenue through which the mind is made effective. If any particular part of the brain is therefore large, the kind of mind that has expression by that brain will necessarily or may be strong. If the portion is small, then the character will be correspondingly weak in that respect.

Phrenology teaches that every faculty of the human mind is normally good. The Scriptures teach the same. Then evil results from an abuse of these good faculties. The ax, in the hands of the woodman, is an instrument serving a good purpose; but in the hands of the murderer it becomes an instrument serving an evil purpose.

The faculty of combativeness, so called by Phrenologists, is the power in pulling down strongholds of evil, denouncing corruption, warring against iniquity, pushing reform works to successful completion, and fighting spiritual wickedness in high places, and in this service it is the intimate friend of Christ and God; but when it busies itself in getting revenge for a imaginary insult and striking at others for petty offences, it becomes the companion of the devil and an emissary of hell.

"Strive to enter in at the strait gate," is a command given by Jesus Christ. The principle behind that command is in perfect harmony with Phrenology. It is this: Men's brain bear the same relation to the soul or will of man that his hands and feet do, except that the latter are a little farther away. The brain makes ability to love, hate, remember, preach, or fight, at the order of the will, just as the enormous muscle of the body makes power to remove heavy objects at the command of the same will. The clay composing an organ of the brain is no

more responsible for an evil deed because it supplies the mental force to do it, than is the clay that composes the muscle of the arm which gives the hand power to lift the murderous knife. The undivided substance known as the soul or will, which is endowed with volition—the ability to accept or refuse—represented by the I, is responsible. "I will," or "I won't," just as "I" choose and "I" will take the consequences. This "I" can use the tongue to slander, or to sing the praises of God and preach peace to man. If the "I" obeys the command, "Strive to enter in at the strait gate," then the organs of the brain and the muscles of the body will unite in obeying the mandates of the "I," and they work together for the glory of God and the salvation of the "I"—Soul.

Phrenology does recognize freedom of the will, but no such thing as free agency or free moral agency—it teaches that sins must and will bring punishment, whether moral or physical. It is founded in the laws of nature and nature does not forgive sins.

The blunder made by many theologians consists in demanding that this science teach what is not found in nature—but in revealed religion only. This science stops where religion begins.

Prisoner's Sunday.

October 30th, has been set apart as "Prisoner's Sunday," by a committee of ministers having this work in hand. It is said the day will be observed in Canada and a part of the United States. Since the organization of this work it has developed constantly.

There is no class of persons who are in greater need of salvation and it is a duty to visit those in prison. It shall be said by Christ, when the division shall take place, to some who will be pressing their claims to enter the Rest, that they did not visit him in prison. Our prisons usually have criminals instead of the least ones of Christ, and this might be made an excuse. But the criminals under the visits of the saints, may be redeemed from the curse of sin, and become little ones of Christ.

The world is full of grand openings to do labor for Jesus. How urgent these calls seem to be. They speak unto us that we should cease our bickerings over things that amount to nothing and go forth to preach the gospel to every creature, in prison and out of it. God will not consider the man guiltless who avoids these calls to work in his vineyard.

If any of the brethren have opportunities to sing, pray and preach in prison on the 30th, let them not be ashamed.

Spiritually Minded.

The spiritual mind is life and peace; the carnal mind is death. This truth is stated by St. Paul. It is very weighty, because it involves life and death. It then behooves men to seek to be spiritually minded.

A spiritually minded man is one who is under the influence of the Holy Spirit. His mind is ruled by the moral and religious desires rather than by the wants of the flesh. The man who is wholly devoted to providing for the flesh is carnally minded. He is anxious about the food he shall eat, the clothes he shall

wear, the possessions he shall possess. He worships his treasures and idolizes his flesh as though it was immaculate. He is either concerned about his wealth, his stomach or his appearance: probably all. This or these are his all in all.

The spiritual mind is awake to righteousness. It rises above the mere mercenary conception of the duties of life. It seeks sweet companionship with the Holy Spirit. It is not engrossed with worldly desires and anxieties, personal beauty, and the gratification of the passions. In the estimation of this mind those things are secondary, while spiritual things and righteousness are paramount.

The spiritual mind belongs to God. It acts in harmony with his divine law, and the soul that contains it will pass into everlasting habitations when it is freed from the body. It will be clothed upon by the house not made with hands.

EDITORIAL ITEMS.

PAY! PAY! PAY! A number of the subscribers have not paid their subscription to the EVANGELIST to us or our agents for this year. We are now near the end of the year and we need the money. Please be prompt in paying the agent who forwarded your name, so that he can send us the money due us. Do not forget this. There is more than five hundred dollars that should be sent in soon.

Sister Barbara Keim who has been sick so long, passed away quietly last Monday, at Meyersdale, Pa. She was the daughter of old uncle Dan Beachly, of that place, and consequently the sister of Dr. U. M. Beachly.

One of the pleasing little articles in this number is the letter written in memory of the dear little lambs that have been taken home in the vicinity of the Bear Creek church, written by Mollie E. Kimmel and Pearl G. Rinehart.

Preaching by example is better than by word, is the title to an article in a late Christian at Work. Preaching by example is the most powerful preaching there is. The preacher whose life and example is a slander upon Christian religion can not inspire in converts the desire to walk by faith and live for glory immortal. There is nothing that is more disastrous to a church than to have a preacher or an evangelist whose practical life brands his preaching as unworthy to be followed. A zealous Christian life is the only unanswerable argument there is in support of Christianity. Preachers, at least, should use this argument.

There was a general exodus of preachers at Ashland, last Saturday. Bro. Mason went to Louisville, to commence a series of meetings; Isaac Kilhefner went to Bear Creek, to fill brother Brown's appointments; J. L. Kimmel went to Glenford, and W. C. Perry to Pleasant Hill. The Brethren churches of Ohio, were largely supplied with Ashland preachers.

The Principal of the College gave the students a lecture on card playing last week. These and other pernicious habits should be riddled with bullets from the pulpits and colleges of the country.

Bro. Yoder makes a happy hit in his allusion to the German Baptist reporter, at the late convention. His notes were many, but there was too much success to be profitable for their periodicals.

Bro. Bashor's enthusiasm is going out into the Brotherhood. Keep the fire burning, until the College debt is cancelled. We want to overcome that obstacle triumphantly.

Bro. H. E. Faidley, of Burr Oak, Kansas, writes that he is pleased with the work of the convention, and that we should subscribe a two-dollar vote for him in behalf of the College.

It is a great convenience for our German Baptist Brethren in some localities to hold their love feasts at a